

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"We may not rightfully expect that God will flash either to our minds or our spirits new knowledge for which we are not ready and for which we have no need. We may rightfully expect only that God will give new lessons when we have learned the old ones and they no longer serve our wants."—J. REUBEN CLARK.

No. 30, Vol. 95

Thursday, August 3, 1933

Price One Penny

THE KINGDOM OF GOD—AN ADAPTATION

ELDER LOFTER BJARNASON

IN the days of Jesus, the Jews were looking forward to the establishment of a new social and economic order in which righteousness would prevail and over which the God of their fathers would exercise a directing hand. From time immemorial their prophets had foretold the coming of such an organization. Its coming, however, was conditioned upon their living individually and collectively in accordance with the moral and ethical code given to Moses by God amid the thunderings and lightning on Mount Sinai. This they had repeatedly failed to do although their idealism was far above that of most other nations of the world. The adversities they encountered and the calamities that fell upon them were interpreted as punishments from God for their sins, the greatest of which was that of internal strife and contention.

Although in the days of Jesus the chosen people were at peace with their neighbours, among themselves they were almost hopelessly divided. There were two major political parties: the one comprised those who favoured the Roman rule, the other was made up of those who favoured a revolution to establish their ancient independence. Much bitterness existed between the members of those two political parties. But more important for social solidarity would have been a unity in religion. However, this, too, was lacking. Besides several small religious sects, there were three major groups, the Pharisees, the Sadducees, and the Essenes. Each of these was more concerned with advancing its own interest than furthering the welfare of the nation as a whole. Both rich and poor belonged to these groups. All suffered in varying degrees from the lack of social amity.

The poor, however, then, as always, suffered more intensely, and they, more than others, longed for the blessed event of the coming of a national deliverer who would not only break the Roman yoke but who would establish a new order based on economic

security and social righteousness. They looked forward to the ushering in of a kingdom characterized by peace, harmony, and good will. It was to be the kingdom of the long-looked for Messiah. When He came He would organize it and set it into operation. The people looked for it to come down from the heavens. It was to be a kingdom imposed upon them by the Divine. They did not think of it as something to be evolved from their personal and group experiences. They did not conceive it as a product of human agency and human activity. It was to be a kingdom given to them without any effort on their part. When it came it would be perfect in all its functioning; it would suppress all enemies, subdue all rebels, and settle all internal dissension. For the coming of this kingdom daily prayers were said and sacrifices were offered.

No one would question that the hope of seeing this divine kingdom established among men offered solace to thousands. The very prayers the people uttered gave them individually and collectively not only a sense of comfort and security but also an abiding faith that, in the providence of God, restitution would ultimately be made for all their suffering. Prayers accompanied by such faith are conducive of real personal religious experiences; for everyone who earnestly engages in such activity acquires a confidence in himself and in the good found in others—the main avenue of God's manifestation of himself to man. Active seeking is the first step toward building the faith foundation to the kingdom of God. Without an abiding faith it does not exist.

THE JEWS ERRED IN CONCEPTION OF GOD'S KINGDOM

The Jews made no mistake in praying for the establishment of God's kingdom on earth, nor in exercising faith that it would eventually be achieved. Their mistake, if any, was that of thinking of the kingdom as something entirely external to themselves, a political kingdom that would enforce obedience and exact loyalty through the exercise of physical force and authoritative compulsion. They could not see, as many since have failed to see, that the kingdom of God is not founded upon the principle of compulsion through the use of external physical force.

In spite of this erroneous view of the kingdom of God, there were among the Jews many men and women whose lives were motivated by profound religious sentiment. No nation had so many prophets as the Israelites. Prophets do not thrive where no one pays attention to their messages. Without listeners there can be no spokesman. And so there were many persons among the Jews who had found God in His manifestations and who therefore developed a new motivation in harmony with their conception of God's will. It was the prophets who voiced to the people this God-inspired motivation of life's activities. The prophets were close observers of life; they were meditators; they repeatedly sought solitude, often in the wilderness, where they could commune with themselves and God undisturbed by the noise and glamor of the work-a-day world. After each such period of meditation, they emerged from their solitary retreats fired with a new message of individual and social salvation. Their faith amounted to a burning conviction because it was founded on personal religious experiences. Their teaching

pricked the hearts of their listeners to the extent that many of them in turn sought religious experiences for themselves. In this way, the number of those who had personally discovered the greatest good, namely, a life motivated by faith in God and fellow man born out of a personal religious experience, increased at least during periods when the prophets were most active, so that the nation as a whole was indeed deeply and sincerely religious. However, the sentiment fluctuated; at times the flame of faith burned brightly; at other times it merely smouldered.

Just prior to the coming of Jesus, this fine and genuine religious sentiment which at its height invariably caused the people to live nobly, had dwindled into a spiritless formalism and mere adulation of sacred symbols and ceremonies. To a large extent, the people had ceased to follow the precepts of the prophets and had become subservient to the priests and their rituals. They had, also, as previously suggested, become divided into religious sects that haggled and quarreled over doctrine and dogma.

It was into this political, social and religious situation of His people that Jesus came with His message of "The kingdom of God is at hand; repent ye." There was nothing strikingly original in this message. Down through the centuries the prophets had warned the people against the pagan notion of self-seeking, selfishness and vanity, and had urged humbleness before the Lord and kindness toward fellow man; they had vigorously protested against seeking sensuous pleasures in place of social righteousness, of substituting sacrifices for genuine devotion to personal purity. But Jesus delivered His message as one having greater authority than any of His predecessors, and it came at an opportune time; for the earnest and sincere had grown weary of the lack of unity in political and religious matters.

THE KINGDOM OF GOD IS NOT EASILY DEFINED

It was not easy to define definitely what Jesus considered the kingdom of God to be. The passages in which it is mentioned convey so many varying viewpoints that it is difficult to summarize them into a single concept. Of one characteristic feature we may be reasonably certain, and that is, that Jesus thought of the kingdom as an order, a society, a brotherhood founded on friendliness, mutual helpfulness and devotion to the welfare of all. It incorporated the family ideal of one for all and all for one, with unwavering faith in God and fellow man as the source of motivation in personal and group conduct.

To acquire the new outlook on life, this higher motivation to action, it was necessary for the individual to be reborn spiritually, that is, to forsake all pagan notions of selfishness, envy, jealousy, avarice, greed, and to cleave to the idealism expressed in the teachings of God's holy prophets. Not only was the candidate for membership to repent of personal sins, but he was also to repent of (that is, sever) all allegiance to an economic and social order that was pagan in principle and ungodly in practice. The change involved much more than the substituting of one formula for another or one manner of worship for another; it was not something that could be memorized or performed; it was

a radical inner change brought about by a personal experience with God.

MANNER OF ACQUIRING MEMBERSHIP IN THE KINGDOM OF GOD

The manner of acquiring membership in this kingdom has not changed; it is the same to-day as it was when Jesus first proclaimed it, a complete change of heart, a new motivation, a transformation of the individual, a definite adaptation. Some form of expressing this spiritual rebirth is essential. Consequently, baptism by immersion is the outward objective, or tangible symbolic expression of the awakening to a new life. But the real, vital and fundamental factor in the process is the inner soul change of the individual. Let us illustrate by taking an example from the class room. A student may memorise mathematical formulas, he may actually solve mathematical problems and yet not acquire a mathematical mode of thinking. Every teacher recognizes the truth of this statement. The outward expression and performance and the inner transformation are by no means identical. Yet the teacher usually knows who of his students have achieved the real goal and who have not. A student who fails to use his knowledge of mathematics as an aid in interpreting his physical environment has not achieved the real goal. He has gone through the motions of learning this subject, but he has failed to really learn; he has performed but he has not mastered; he has achieved mechanical results, but he has not achieved intellectual enlightenment, or what educators are pleased to call, an adaptation. In like manner the person who would be a member of the kingdom of God must not merely believe and perform, but he must make a spiritual adaptation. This enlightenment, this personal religious adaptation requires something more than mere compliance with ordinances, rituals and ceremonies, valuable as these may be as aids in the process. It involves something more than joining the Church although the Church, is the divinely established agency for furthering the interests of the individual in achieving the new life. The Church is the institution that binds the individuals together for group action. There can be no effective group action without organization of some kind. Social solidarity of a religious nature is conditioned upon two things, namely, a unifying, imagination-gripping ideal and a social agency to further the accomplishment of the ideal. Men need the objective as well as the subjective to bind them together in bonds of brotherhood and friendliness. Consequently the Church is an indispensable institution. Yet it is not identical with the kingdom of God. The mission of the Church is to assist the individual in his endeavour to become a bona fide member of the kingdom of God. Again, the Church can help him to maintain his allegiance and loyalty to God and fellow man upon which his membership in the kingdom is predicated. In a larger sense, however, mere membership in the Church does not guarantee membership in God's kingdom. A man may be an ardent worker in the Church and a strict observer of all its ordinances and yet fail to make the spiritual adaptation necessary for membership in the kingdom of God.

* In reality the kingdom of God is not something that you enter or that you can acquire; it is something that enters you, that

takes possession of you, that grips you as the spirit of art grips the artist. When the kingdom of God enters a person it produces an inner transformation, a soul illumination that makes of the individual a new personality and gives him a new motivation to all his conduct. Henceforth he lives in "the newness of life" among his fellowmen.

RELATION OF PERSONS TO CONCEPT OF KINGDOM OF GOD

Now let us turn to the question of the relation of persons to this concept of the kingdom of God. With respect to their relation to the kingdom of God, individuals may be divided into three general classes. Obviously, there is no fixed line of demarcation except in the case of those who have attained a genuine adaptation and those who have not.

First, then, are those who manifest in their attitude and conduct a genuine adaptation due to definite and vital personal religious experiences. They are those who have acquired an abiding faith in God, confidence in fellowmen, and whose every act is performed in the light of this faith and this confidence. Second, there are those who manifest no consciousness of any direct religious impulse working in their lives, and hence find themselves entirely outside of any such organization or process as the kingdom of God. Third, there are those who exhibit only a pretense to a religious adaptation and hence a loyalty to the kingdom. They profess a faith which they do not really have, but wish they had. They carry out in practice certain literal requirements, but lack the spirit.

As an example of the first class I desire to mention a man I once knew. When confronted with some difficult problem of adjustment to social situations in life, he seemed always to ask himself two questions: How does God want me to behave under these circumstances? What behaviour of mine will most effectively enhance the welfare of all others concerned? Upon these questions he meditated long and earnestly. He prayed for divine guidance. He often went into solitude to reflect in secret and in quietude. From such solitude he emerged with a resolution definitely formed. Then he acted fearlessly and resolutely in accordance with his best judgment. He interpreted God's will as the highest conceivable welfare of himself and others. In every movement of his person he manifested an unfaltering faith that the final outcome would be in harmony with God's will. There was no mistaking his attitude. It was clearly to be seen in his physical movements, in his countenance, in the twinkle of his eye and in the manner in which he expressed himself. This man had acquired the religious adaptation; he had put himself in tune with the Infinite. The voice of God spoke to his soul and in the light of God's revelations he directed his footsteps. He had become a citizen of the kingdom of God; he had made the invisible inward change, and now it was motivating every act of his life.

Here is another man among my acquaintances. He never thinks of God or God's wishes. He frankly admits that he is not concerned about Deity. He plans and connives with his intimate associates to get the most for himself and his immediate relatives and friends from every situation. He is loyal to his friends just so long as his friends serve his own selfish purposes. When

one friend or one set of friends cease to be of service to him, he breaks with them and seeks new alliances, only to repeat the process. He has no sense of obligation to the unseen and unknowable mystery that, to the spiritually minded, seems to exercise a beneficent direction of human affairs. Life to him is a game of diplomacy and intrigue. He is the master advocate of tact and clever double-dealing. He will do anything that can be done within legal limits to further his personal success. His actions harmonize with his thinking, and hence he is quite consistent, but he cannot be regarded as a citizen of any such order as that implied in the term, the kingdom of God.

SOME USE THE CHURCH ONLY FOR MATERIAL GAIN

Again, I am thinking of another acquaintance. He represents the third class. He doesn't really care about religion one way or another, but he is desirous of advancing in his chosen line of work. He notices that church members in his community have a higher social standing than non-members; he therefore joins the church. At one time in his life there may have been a little streak of religious faith in his make-up. Perhaps he feels at times that God really exists. However, he does not think of Him in relation to any church; yet he affiliates with the church. Perhaps on occasion he wishes he could make the religious adaptation. He complies with all its ordinances and its rituals. He prides himself both in private and in public on his large contributions and on his service to his beloved church. He speaks and writes with apparent zeal in defense of theological dogmas long since proved to be mere figments of the imagination of primitive peoples. He does this because he thinks that most of his fellow church members believe in these dogmas, and of course many do believe in them. The faith of such persons is conditioned by the fact that these dogmas are recorded in books accepted as scripture, and they are sanctified by age and traditions. All such doctrine this acquaintance of mine defends vigorously. He is a literalist and fundamentalist to the nth degree. Oh, yes, he testifies feelingly of his convictions of the truth of the established creed. He poses as a defender of the faith and the true church. He is a strict conformist, a devout regimentalist. Occasionally in private conversation to intimates he is not so sure and sometimes ridicules and repudiates doctrine that on other occasions he preaches as divine truth. In reality he lives a double spiritual life. Though the term is not quite appropriate to him, he may be said to be a hypocrite. He maintains his membership in the church and helps to support it and to that extent he may be regarded as rendering social service, but he has never made the transformation implied in the term a religious adaptation.

When we reflect that the most immediate practical service that religion has to render is that of adjusting the individual to a life that conforms to the revelations of God's will, the tests of adaptation become significant. The development of a personality actuated by a high sense of moral personal responsibility and the organization of social relationships on the plane of integrity and mutual helpfulness, are the indispensable factors in the establishment of the kingdom of God on earth. These factors are conditioned upon something more than creeds and formulas. If

personal conduct and social controls are actuated by mere habituation to precepts set up by external authority, be it ever so divinely established, or by mere proscriptions enumerated in theological statutes, or by mere compulsion of public opinion, they are not truly religious. A person dominated by such forces is not a free soul. A person who tries to limit the soul-freedom of any individual is not fit to exercise leadership in a church community.

RELIGIOUS DESIRE MUST NOT BE MADE MECHANICAL

Too much insistence upon compliance with creeds and dogmas undermines the very foundation upon which personality is founded. In place of free spiritual insight, we get mechanical regimentation. Instead of religious progressiveness, we get the theological fixity. Sooner or later in the lives of most persons, all artificial restraints and arbitrary constraints break down. It is then that the regimented individual gives way to his deep-rooted, primitive passions; he becomes a jungle beast acting solely by motives of self-survival. When a regimented society collapses, a crime wave develops and debauchery runs rampant throughout the land. How often have the priests, champions of regimentalism, stood helpless before a panorama of moral destruction and looked on with eyes dimmed by antiquated dogmas while social disintegration went on unchecked? How often have the prophets of righteousness warned both priests and people of the pitfalls in the policy of trying to make of the kingdom of God a mere set of physical ordinances and ritualistic ceremonies?

The great and unifying ideals in the kingdom of God are these: to motivate life's activities in terms of pride in unselfish service; to develop regard for general individual and group improvement; and to establish a social order founded on co-operation and good will. Jesus said, "My kingdom is not of this world." By that He meant that it was a union of persons actuated by altruistic motives. These motives were to be developed from actual individual and personal religious experiences. Such motives could not be supplied by some authority external to the individual himself; they could be felt and acquired only through religious experiences of a personal nature.

Jesus' kingdom was not of this world, for no worldly kingdom in His day was, or has been at any time since His day, composed of citizens actuated in the personal conduct and social relationships by altruistic motives. His kingdom was to be founded on the principle that good will toward all fellowmen is the dominant motivation in life; it was a kingdom, a social order composed of individuals who had achieved a religious adaptation. This means that each person always regulates his conduct by an inward urge to righteousness. Self-sacrifice in the service of others, rather than selfishness, is the keynote. The kingdoms of this world are founded on the principle that self-interest is paramount in human affairs, and can be regulated only by the exercise of external authority. The kingdoms of the world depend upon coercion from without, resulting in passive obedience to prescribed man-made rules. Christ's kingdom depends upon compulsion from within, resulting in active self-initiated obedience to the revela-

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THURSDAY, AUGUST 3, 1933

EDITORIAL

APOSTLE TALMAGE PASSES ON

It is with deep sorrow that we inform the readers of the *Mil-lennial Star* that Elder James E. Talmage of the Council of the Twelve, and former President of the European Mission, died on Thursday, July 27th, 1933. Further information will follow in a later issue of the *Star*.

THE CEDARS OF LEBANON

THE cedars of Lebanon have passed into history. Only four small groves remain of the vast forests which the snow-crested Lebanons looked down upon in pride. The need and greed of man have denuded the mountain sides and made them almost treeless.

Many persons and peoples went, in ancient times, to the cedars of Lebanon for timber. King Solomon, through the goodwill of King Hiram of Tyre, maintained twenty thousand wood-hewers for considerable periods of time to secure timber for the temple he was building to the honour of the God of Israel. If that be so, he secured more wood than the temple needed; and indeed a surplus of wood would be welcome in the practically treeless land of promise. The Phoenicians, themselves, made good use of cedar in their buildings, and especially for images of their many gods. Invaders, likewise, helped themselves, often wantonly, to the precious cedar trees. Sennacherib boasts that he "cut down the height of its cedars." The cedars are gone. How often do men dissipate, in a moment's time, the gift of ages.

The largest remaining grove of the cedars of Lebanon lies forty-two miles from Tripoli, an ancient sea coast town of Syria. The journey to the cedars requires nearly three hours by automobile, for the forty-two miles are over a steep but unexcelled mountain road. In fact, two climbing, zig-zagging roads lead to the village below the cedars, one following one, the other another spur of the mountain range.

The scenic beauty unfolded as the mountain is climbed is beyond the power of pen to describe. With every turn of the road new glories appear. Unsuspected mountain ravines, thundering streams, flower-covered nooks are greeted and left behind. Always, high up, bleak and snow-covered, the high Lebanon peaks look down upon the traveler, beckoning, inviting, cheering. And, through every deep ravine or wide valley, as the car swings around, are glorious glimpses of the Mediterranean. Such pictures can not be caught by painter's brush or poet's rhyme. On

the last lap of the journey the road digs into the sheer side of the vertical cliff. One looks down into dizzy depths ; then up to the serenity of Dahr-el-Kodib, the peak sheltering the cedars. Fear vanishes.

The grove of cedars lies a few hundred feet below the great peak, on a relatively flat area, but protected by a high, steep, almost inaccessible cliff. That alone appears to have preserved the grove from the marauding ages.

The trees, the cedars of Lebanon, are of noble size. The oldest and largest, with a circumference of forty-seven feet, has branched into seven trees, each one of formidable size. This patriarch, at least, was a tree when Solomon's hewers were gathering cedar wood for the House of the Lord. This tree has seen the passing of the greatness and glory of the forests of which it was once a part.

In the grove the air is clear, the silence exhilarating. There, one meditates upon the changes that move all earthly things, and the everlastingness of that which is of the spirit. There, the centuries come and go, as one dreams of the long lost "cedars of Lebanon."—W.

THE USE OF CONSECRATED OIL

THE Apostle James says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

The Latter-day Saints, under divine revelation, follow this method of appealing to the Lord for help in the healing of the sick.

Pure olive oil is consecrated by those holding the necessary authority in the Priesthood, for use in administering to the sick. Such consecrated oil has been blessed and set apart for the sole purpose of being used in administering to the sick, and for no other purpose.

Some have failed to understand the special, sacred use of consecrated oil, and have used it at any or all times for every purpose. This should not be done. Consecrated oil should be used only in connection with the ceremony of administering to those who are sick and have faith enough to call upon the Elders to administer to them.

Latter-day Saints should understand this and be governed accordingly. Olive oil is frequently a useful remedy in physical disorders, as well as a palatable food, but need not be blessed for such purposes, except as we ask the Lord to bless everything that we may use in life.—W.

COMMUNICATIONS FOR THE "STAR"

FROM the date of this issue, all communications intended for the editorial department of the *Millennial Star* should be addressed to 5 Gordon Square, London, W. C. 1.

DEPARTURE OF PRESIDENT G. L. WOOLF AND FAMILY

PRESIDENT AND SISTER GOLDEN L. WOOLF of the French Mission, whose release was announced in a recent issue of the *Star*, are soon, with their family, to leave the shores of France for their home in Canada. The members of the Church in Great Britain join with the saints and missionaries in France in voicing to the Woolf's their praise and appreciation for a work well done, and their prayers for a safe journey homeward.

From 1912, when the French Mission was formally opened, until 1914, Elder Woolf filled his first mission in France. In the interim of fifteen years prior to his return to France, he was actively associated with the Department of Education in the Province of Alberta, filling many positions of administrative



PRESIDENT AND SISTER GOLDEN L. WOOLF AND FAMILY

responsibility. Throughout that time, the Church claimed his interest in the activities of the Mutual Improvement Association, the Sunday School and the Priesthood organizations, where he served, either as a presiding officer, or as an instructor. And so, when, late in 1929, Elder Woolf was appointed to preside over the French Mission, he came well qualified to undertake its executive direction.

Elder Woolf's progressive influence and rich experience have been invaluable to the growth of the mission. Comparatively a new mission at his arrival, it consisted of a few districts in Switzerland and Belgium, and a few scattered branches in France. Since that time, however, under his direction, missionaries have

opened up new districts throughout France. They have adapted new methods of proselyting to the problems and conditions that faced them in their labours, and have enjoyed singular success in presenting the Gospel in the new territory. In Liège and Seraing, the first chapels to be built in the Mission were completed and dedicated under the direction of the retiring president.

An outstanding accomplishment of Elder Woolf's administration has been the organization of the Priesthood and Auxiliary groups throughout the mission. In preparing the saints, through these organizations, for the task of aiding in the proselyting work, and in governing themselves, he has been untiring in his efforts to supply them with Church literature and suitable courses of study. The French *Star*, bringing to the saints the current Church news, and the inspiration of the words of the present Church leaders, owes its existence largely to the efforts of President Woolf, and he has translated and published in the language of the people, tracts, pamphlets and Church books, preparing for them the comprehensive selection of Church reading material that was needed so badly.

Sister Woolf, too, has been of great service to the mission. In the capacity of President of the Relief Society, she has built up and maintained an organization that is very popular among the women of the mission. As a mission Mother, she has been a source of comfort and inspiration to the Elders who have been placed under her care.

President and Sister Woolf, during their stay in France, have, at one time had the greatest number of missionaries ever to labour in the French mission, under their direction; at another, the smallest. But they have met each extreme with efficient organization and intelligent direction that has resulted at all times in the greatest possible good to the mission. Their work will long be remembered by those who were privileged to enjoy their association, and by those who are interested in the growth of the Church in the French-speaking countries of Europe.

THE KINGDOM OF GOD—AN ADAPTATION

(Concluded from page 503)

tions of God, a knowledge of which is acquired through direct personal religious experience. Rivalry, ruthless competition between individuals and groups and their resulting ill-will are the characteristics of most worldly kingdoms. Faith, confidence, co-operation between individuals and groups and their resulting good will are the characteristics of the kingdom of God.

Most worldly kingdoms tend to become formal, rigid and fixed. The kingdom Jesus desired to see established among men is plastic, informal, dynamic, progressive; it is based upon abstract, inward motivation rather than upon concrete, external rules and regulations. As soon as a person has made the religious adaptation and freed his soul from dependence on any sort of formula imposed upon him by others, he has found the key to entrance into this kingdom. He can maintain his membership only in so far as his conduct in all his relationships with his fellowmen is in harmony with the Divine Will as expressed in the revelations of God.—(*The Improvement Era*, June and July, 1933.)

MARRIAGE AND THE HOME

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

I THINK that marriage may be called the law of life. Certainly this is true in a biological sense, for no plant or animal life can endure except on the principle of marriage. Without pollination, vegetation would perish and leave the face of the earth barren and desolate; and comparably all animals would die and there would be no perpetuity in the life of man or beast.

I cannot understand why people should think of marriage as anything other than an elemental thing. It has always existed. Both sacred and profane history make it as old as the race. No nation or people ever lived without it. Yet there are many, strange though it may seem, who think of it merely as an institution or convention of society attended with varying degrees of formality and maintained chiefly, if not entirely, to suit the convenience and capricious whims of the contracting parties. Such persons surely must have a very limited and superficial understanding of the history of mankind and his place in the universe.

Man's concept of marriage will largely determine his attitude toward it. If he understands that all the world was really made for true love and that there are natural affinities arising between and among all living organisms, he will know that in the institution of marriage lies not only a very great and beautiful privilege, but the foremost duty of life, the paramount obligation necessary and indispensable for the fulfillment of man's destiny. Even the man without religion should have this view if he did but understand the history and development of the race. He knows by scientific deduction alone that all that is best in man—and that means best in the world—can be preserved only through marriage; that intelligence itself is hereditary, being maintained for civilization only through the home.

The religious man, however, while accepting the elemental principle of the relationship in its natural aspects, sees beyond the earthly vision and invests the institution with a spiritual vision. He knows that while it is elemental and natural, it is also ordained of God and that it is God's plan for the perpetuation, happiness and glory of the race. Marriage, therefore, becomes a divine sacrament fulfilling the law.

Is it not remarkable that millions of religious people who have looked upon marriage as a religious institution, and have sought divine benediction on their unions, have seemingly been content to accept a ceremony, which, taken at its face value, offers nothing more to them, at least so far as the perpetuity of the institution is concerned, than the simple pronouncement of a justice of the peace?—for surely the covenant entered into by the contracting parties under the auspices of the justice, is designed to and will bind them until "death doth them part" if they will to make it so. I can understand that Christian people should be satisfied with such a marriage ceremony only on the assumption that they are not acquainted with one that is more enduring.

Most Christians, I think, believe in life hereafter, and I am sure

that many hope for the association of husband, wife and children in the world to come. With such faith and hope, how they should welcome a divinely appointed sealing power that binds not only for life here but for eternal life. I wish I could say that to all good husbands and wives who love each other and love their children as I say to the members of our Church here to-night that such a divine power is in the earth to-day, that that power makes a real sacrament of marriage, transcending the mortal institutions as the heavens are above the earth, fulfilling the highest hope and dearest love of mankind.

Joseph Smith brought to earth the revelation of the Lord that "man is that he might have joy." and that the supreme joy and glory of man are in his posterity and "the perpetuation of the seeds forever and forever." If the Prophet had made no other contribution to human thought and theology, this one alone should entitle him to a place on the very summit of man's gratitude and acclamation. He has given us to know that our heaven is little more than the projection of our good homes into eternity, where we are to be surrounded by those whom we love most, where ties of kinship are not again to be broken, where sad partings are no more, where families work, learn and increase in numbers, in goodness and in love eternally, without end of days. That is our visualization of exaltation in the presence of our Lord and Master.

The foundation for such exalted hope is laid in faith, in cleanliness of life and in the sealing power of the holy Priesthood of God. A home built upon such a premise is heaven on earth. Love abides and does not fade. Children are welcome. The laws of nature, which are the laws of God, are fulfilled. There is no thought of divorce and separation. The contract is made for eternity. There are more than two parties to the covenant, there are four: the two who are married, the state and the Lord. The man and the woman not only agree to cherish each other, but they make solemn promise to keep the commandments of God. They know that the successful outcome of their contract is dependent on the keeping of their promise. However hard their temporal circumstances may be, they live for the glory of the future that awaits them. They know that if they are faithful it will come. Their contemplation of it helps them to endure the ills of the day. They know that when their course is run and they leave home, they will go home, to a real home consecrated by their lives and devotion, and by God Himself, to eternal progression in peace and love.

This glorious conception, the Church of Christ holds out to mankind all over the world. I could wish my fellowmen no greater happiness than that they might enjoy the contemplation and realization of this celestial state of matrimony. If it so be, however, that those without the Church shall be slow to grasp the significance of these eternal truths, God grant that those within the Church whose hearts have been touched by the testimony of Jesus shall not forego nor forfeit the transcendent blessings that are available to them in the temples of God under the power of the holy Priesthood. This I humbly ask in the name of Jesus Christ. Amen.—(Address given at the Conference of the Deseret Sunday School Union, at Salt Lake City, April 9th, 1933.)

MORE ABOUT THE ABUSE OF THE VEIL

[THE spiritualist newspaper, the *Psychic News*, has taken violent offense at Professor N. L. Nelson's article, *The Abuse of the Veil*, published in a recent issue of the *Millennial Star*, and headlines the article as a "'Mormon' Attack" on Spiritualism. Mr. Horace Leaf has an accompanying article in defense in which weapons, not wholly made of Christian charity, are used. To allay any misunderstanding, the Editor of the *Star* wrote a courteous letter to the *Psychic News*, portions of which were published; but contrary to good editorial practice, no indication was made that portions were omitted. The same thing was done in quoting from Professor Nelson's article.

We print below the letter in full, showing in italics the portions omitted by the *Psychic News*. No further comment is necessary.—THE EDITOR.]

It is to be regretted that the *Psychic News* construed Professor N. L. Nelson's article, *The Abuse of the Veil*, as an attack on Spiritualism. The article was published four years ago in an American magazine, and republished by the *Millennial Star* at the request of several of its readers. The Latter-day Saints can not consistently attack any religious organization, for one of their articles of faith reads: "We claim the privilege of worshipping God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may." It was in the great tabernacle in Salt Lake City, tendered by the "Mormon" Church, that Sir Arthur Conan Doyle had perhaps his largest audience on his last American tour. *At the luncheon in honour of Sir Arthur and Lady Doyle the following day, I heard Dr. Doyle say that nowhere else had a non-spiritualist audience given him such sympathetic, understanding attention. This was all the more noteworthy since, in his young days, he had written a story about the "Mormons," coloured by untruthful reports about the "Mormons." All this he relates in his book, "Our Second American Adventure."*

However, the Latter-day Saints, mis-called "Mormons," in common with all intelligent people, investigate and analyze offered systems of thought or practice and come to conclusions concerning them. It will be a sorry day for the world when "Mormonism," Spiritualism or any other "ism" is exempt from searching scrutiny, both in private and public. Such searching after the truth of a system, with the conclusions arrived at, is not an attack, if the search is honestly conducted.

The Latter-day Saints have taught some of the fundamental theses of Spiritualism since the "Mormon" Church was organized, and before modern Spiritualism was born. It is a curious coincidence that the beginnings of modern Spiritualism root only a few miles from the home of Joseph Smith, the "Mormon" Prophet. The "Mormons" believe in the persistence of personality after death, and that the spirits of the dead may and occasionally do, communicate with the living who have not yet passed death's portal. *Many, perhaps all men, may receive such communications. The "Mormon" picture of life hereafter is very clear and comprehensible, set forth in various publications, and carried much farther than is done by Spiritualism.* However, as Professor Nelson attempted to show, if all survive after death, the bad as well as the good, it is possible that evil spirits may

intrude their untruthful messages into the world of living men ; and often untruthful men impose upon their fellows. There can be no logical objection to that thought. *The big question before the Latter-day Saints concerning spiritual manifestations, whether in or out of their church, is one of the correct identification of the spirit who delivers a message from out of the unseen world.* In the one of Professor Nelson's two articles on the subject republished by us, the reasoning analysis of which is not shown by your widely separated excerpts, he calls attention to the coarsening effect upon one who allows himself to be under the evil influence from behind the veil, and cites as a student of the subject the effect upon certain spiritualistic mediums. It may be this to which the *Psychic News* took offense. Whatever it was, for any personal reference which has given offense, we herewith present our apology. Meanwhile I note in the very issue of the *Psychic News* that mediums are taken to task. So they are not perfect.

We hold Mr. Horace Leaf in high esteem. He is an honest and fearless man, the type of which the world has great need. We regret, that in enthusiastically defending Spiritualism from "Mormon" attack," he was led into methods which help no argument and provoke no peace.

THE 1933 FALL CONFERENCE SCHEDULE

THE 1933 Fall Conferences of the Districts in the British Mission will be held on the following dates :

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| Welsh | Sunday, September 3, 1933. |
| Norwich | " " 10, " |
| Nottingham | " " 17, " |
| Sheffield | " " 24, " |
| Liverpool | October 1, " |
| Newcastle | " " 8, " |
| Leeds | " " 15, " |
| Scottish | " " 22, " |
| Birmingham | " " 29, " |
| Ulster and Free State (to be held conjointly in Belfast) | " November 5, " |
| London | " " 12, " |
| Bristol | " " 19, " |
| Portsmouth | " " 26, " |
| Manchester | December 3, " |
| Hull | " " 10, " |

District Presidents are respectfully requested to make early arrangements for their Conference meetings, and to submit their programmes to the Mission President at 43 Tavistock Square, London. All members of each District should be informed of the Conference date and public notice be given.

District Presidents will please prepare a written report showing the work that has been done in the District ; changes in missionary corps, new fields opened, branch organizations, percentage of increase or decrease in tithes and offerings, making a complete report of all work done in the District since the last Conference.

This report should be a suitable one for reading to the congregation, and a copy is to be in readiness for the Mission President or his representative at the Conference.

Arrangements should be made wherever possible for three Sunday meetings—morning, afternoon and evening. The Sacrament should be administered at the morning meeting only. A portion of one session of each Conference will be devoted to Priesthood and Auxiliary instruction.

JAMES H. DOUGLAS.

FROM THE MISSION FIELD

Transfers: Elder Arthur J. Morgan was transferred from the Scottish District to the British Mission Office on July 8th to serve as Assistant Secretary of the British Mission. Elder George Homer Durham was transferred from the Liverpool District to the British Mission office on July 12th, to act as President of the British Mission Y. M. M. I. A.

Elder Joseph H. Chapman was transferred from the Bristol to the Leeds District on July 25th.

Elder Louis G. Robinson was transferred from the British Mission Office to the Hull District July 12th.

Doings in the Districts: *Sheffield*—July 15th was Swarm Day for Bee-Hive girls of the Sheffield District. Gathering at the Sheffield Chapel thirty strong, they participated in Swarm Day activities, dramatizing the Spirit of the Hive and presenting, in tableau, various phases of Bee-Hive work. The entire programme was illustrative of the excellence of this branch of M. I. A. endeavour.

DEATH

JONES—Brother David Jones of the Merthyr Branch, Welsh District, died July 3rd. Brother Jones, at the time of his death, was eighty-four years of age, and had been a member of the Church for sixty-five years. Elder Allan N. Adams conducted the funeral service at the home. Elder Robert H. Booth dedicated the grave.

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